

M2200

Saturday, January 20, 1973

Westtown

Group IV

and

Sunday, January 21, 1973

Barn

Lunch

Mr. Nyland: I've thought about, for some time now, that I should go to the West Coast. I couldn't make my plans a little bit more definite until some family affairs were settled, but now I would like to go on December 30th, which is this coming Tuesday, a week; first going to Seattle, be there 'till Thursday, go to San Francisco and the Land and be in that part of the world on Thursday, Friday, Saturday, Sunday, and Monday. Probably every day having a meeting, ending with a meeting in Sebastopol on Monday and coming back on Tuesday, that is ... I forgot the date; anyhow it's a week later than leaving, so it is a very short trip and it has to be a very condensed trip.

Sometimes I think about it, if it is worthwhile. Of course I might have the idea that it is quite right that I go there, thinking about the Group, the different Groups, different people, certain questions, organization, relationships and everything that goes with it. Then of course I say I will leave here for a week, and of course you can be alone by yourself for a week—there is a momentum, there are people, and there are people with responsibility—what do I really expect from that kind of a short visit; not counting the energy or little bit of money that has to be spent on it, but the fact of coming there and talking for a little while and then again leaving and leaving them to them ... themselves, what can be the result, and what do I really expect or even hope for. When I keep on thinking about that, I'm not quite sure about the influence or the effects. I can rationalize quite easily; I can also say it is very good for me because I would like to see them—several of them—I could even have an idea that certain things ought to be straightened out and

maybe I can be helpful in doing that. But when it comes to Work, what is such an influence for a short period. And of course we'll have meetings, we can talk, we have questions, we even can make tapes.

What is it in the life of such people, and then I turn it around and say "What are these meetings here." What is the meaning of a meeting, let's say, like last night or like we will have—I hope—on Monday? How much is left. How much comes back again. How much do you remember of the explanation, or statements. How much do you agree with it, and when you hear it *where* does it fit into your life, and how can you link it up with your own world.

Because, what is this world that we talk about for oneself; dividing it between an outer world and an inner world, of which we do not know exactly where the one starts and the other stops ... nevertheless we assume both exist, and what is then touched when we have a meeting and we talk about Work and have certain questions, and go a little in detail and make some suggestion about what a person should do. Perhaps as a task, perhaps as a reminder: How much lasting is it, how much will you remember three or four weeks.

Of course you can say there are tapes, there are possibilities of transcribing, there is a chance that you can listen to it; and of course that applies to, I would say, all of the tapes we have had, do you realize that this is a very interesting number tonight? It is 2200. So, it means we have that many tapes behind us—not all of you, it started already some years ago ... but they are there in the library, and you can listen to them. But also the listening, with *what* do you receive this kind of information about Gurdjieff. Including when you read All and Everything and you read it at a certain time and the kind of a state you are in., how much at that time can penetrate, how much do you wish to retain. How often, then, do you think about it, and on what is it really dependent. Logically, it is your own growth that will determine how much you can take in and how much, at that time of your growth, you are wishing to eat, to digest. And it is different, of course, for different people; and it is different at different times of your life, even ... at different times of your own progress in the realization and the building up of Consciousness and Conscience.

The development of a Man going along a certain line of development represented, maybe, by an Octave; maybe in the first triad, maybe in the second triad, at a certain place of your development you get knowledge of Gurdjieff and Objectivity; and in the subjectivity of your world there is a certain note struck that you say "Well, it is interesting" and maybe more than

that, maybe it is something I need.

How often do you take in, information that is useful. It bothers me once in a while. Because, you see, here is Work and it is spelled out many times; that that what one hears and what you feel about Work always has to be translated into an activity resulting in an experience, which experience then gives you an understanding as different from the knowledge which you have received originally in whichever form, intellectually or emotionally; and then through the practice of it—the application, the experience many times of your body, that what is your personality being affected by such an experience giving you an insight into what you really are—and it is questioned: How often do you forget that. Or, if you become interested in ordinary life—and you have to—and become identified and you live a life of reactions, or if you are interested in a variety of different means of how to become spiritual or that the different interests really lead you to all kind of things that you would like to know about ... and I say we are at the present time probably very much affected by these kind of things, you see.

We know a little bit about the I Ching. And, of course, when you are at some kind of a trouble or you want some information, you so-called ‘throw the cards’ or ‘throw the pennies,’ you see—by reading up—what might be, and you interpret. And you take the Tarot; and you take astrology; and you take palmistry, maybe; or phrenology; or you become spiritual and read books about the hereafter and the contacts with the spiritual world, and you read about dreams and you think about it; and you see “Where does it apply with me”—where am I in regard to all of that telling me a certain form of truth, perhaps, or interpretation which you hope will be useful—and of course you start to be affected by it.

I only want to warn you about one thing: The affect that it has on you; all these kind of influences which come to you, I hope that it will never disturb you in your attempt to wish to Work. I say this quite advisedly. Because if you start to have more and more knowledge about yourself—this following any one of these different directions including psychology, including your own thoughts, your studies of religion, the different forms of life that have appeared on this Earth with which you can become acquainted and particularly, let’s say, studying the Indians and their different interests, their particular satisfaction of curiosity of how they should be, their particular way of making their life more spiritual—all of that has an appeal. Astrologically finding out what is your ... your nature, what is your type; what are the influences, all the different things together giving you knowledge about yourself, and you start probably to describe

it and even when you dig a little bit further into the possibilities of what might happen, you become attached to that kind of a thing. You go to a clairvoyant, they tell you certain things about your future—certain things you have to look out for, certain things that might happen—how much do you attach to it; the value, how much do you expect, to what extent do you become identified with it, and when you are in that kind of a state, how much do you Work on yourself.

It is a very good thing to find out what one is, and all these different directions of science and pseudoscience can help you. It will give you more and more information about what you are as a mechanical being or as a personality having to live this particular life on Earth and being influenced by that what is taking place outside of one; and which you, of course, digest in accordance with the makeup of what you are and to which you then react, and in such reactions how much do you take over from the experiences as given to you; and being clad in a certain form which is every once in a while very appealing, how much then do you still wish to Work. Because it's quite easy to say "I was born under Sagittarius or Capricorn or Aries, and because of that I am such-and-such." It is the same as saying, "I'm sorry, that is my nature."

You see, it is right to find out what you are, but you must not fall into a trap. I'm not excluding the obtaining of information along any kind of an endeavor which engages your mind or your feeling, or even the dexterity as far as the body is concerned. All of it is useful to find out what kind of a personality you are in reality if that is that kind of an experience, and even if that what you can agree with and about which you don't want to have any argument, also that, you might even say, could become a form of Objective knowledge. But, that kind of attainment in being in contact and being a result of such reactions ... because you react to that what affects you from the outside world, it is not to be compared with the activity which is required on the part of yourself when you wish to Work. It may make a better understanding for what you really think you can do, and what you could become. It could also give you an idea of the obstacles that are in the way and the planets which influence you and through which, at certain periods of your life, you have to live through; and which of course sometimes, with that kind of an understanding you might say I can 'see it coming,' and it is a conclusion that you must reach, that when that as an experience has been predicted and when it does happen of course you will have more belief in it. All of that is useful, but *what* do you do with your Work.

Because, that's the only thing that will count. The other contacts you might have and experience you do have—and interpret them in a certain way that they become useful to you in

having more understanding about yourself—will not help you to build, as a result of such a knowledge, a Kesdjanian body. Perhaps it is strange that I say it this way. Because it is so wonderful to be engaged in influences which seem to have a certain place in one's life; it is then that I say that what I now experience in my subjective world could be turned into usefulness for the growth of myself, I'm afraid it will lead to understanding of yourself as you are, but I do not know if it actually will encourage you to Work on yourself.

Work on oneself is really an attempt, on the part of that what you are, to free yourself from the bondage. Even if you understand the bondage more and seeing that it happens to be my astrological type or my horoscope predicted, it is still a statement. Even if in psychology you admit that there are many ways by which you can understand and have certain concepts about yourself; including that what came from your ancestors, even if you have complexes that you can describe very well, does it help you to utilize that kind of a knowledge, that kind of a feeling for a different kind of a purpose? The purpose for ... of Work is to be able to grow up and to develop that what is now potential, how much will you try to 'attack,' as it were, such potentiality when you read the Tarot, when the cards are there. Even when you throw an I Ching, how much will that actually help you in your daily life.

Gurdjieff has such a strictness about the necessity of an application of that what a Man knows or what he feels in daily life; and that as a result of the contact with trying to change reactions into actions, there starts to exist a friction which I talked about last night, which is so absolutely essential as furnishing energy for the building of that what is not at the present time in existence. If you do forget, because of all such little influences on you, that there is still Work to be done, you will stay on Earth and you will die, maybe, very happily in having understood a little bit more about the appearance of this life on Earth and you yourself as a human being living. Even if such information that you could obtain has to do with the spiritual world of the Hereafter and an acquaintanceship of that what is life as eternity, how do I equip myself in order to meet such conditions.

Of course I can say that if I know a little bit more about the spiritual world, I need not have any fear of going over into that; and I can even understand the bondage a little bit to which I am attached and I can consider this lifetime as one of many reincarnations, and then gradually taking such a reincarnation as a necessity, that maybe later I have to be doing this and that again and again, perhaps again appearing on this Earth several times. Because, what is this life of mine

that I want to hold on to and that I believe in as having a Karma that I have to fulfill. What is it that I start to understand about the necessity to be eating of this Karma—or at least facing it and to fight against it or overcome it—to see if actually in that kind of a friction that would exist, that then something can take place in a different kind of a form to be useful for me in the continuation of one reincarnation after another.

But again and again, what is the ultimate aim. The understanding of the universe? *Or* the realization of one's life in the wish finally to become fused with the totality of all life existing; I think that's where the emphasis is. It is the understanding, finally, to become that what I should become; having a knowledge about myself in the utilization of such facts, that then I make an attempt, I say, to 'construct' something—by the grace of the Lord, probably, and in certain ways not knowing exactly what to do and not having enough knowledge. But that is knowledge of myself that I then need which I can accept not having to explain it, and that many times I go in the direction of wishing to explain why certain things take place with me without the utilization of the acceptance of that what I am regardless of any kind of an explanation.

You see, Work means, really, I wish to enter into the essential essence of myself. I want to come to a point of no return within this life *now*. In that way I can understand the different experiences that I must go through, and I'm willing to go through it from the standpoint of my essential essence. I'm so afraid that when I'm interested in all these wonderful and lovely things and I still say it is beautiful to know about them, that I forget what is me really as a human being. Because my Karma exists within my *essential* essence. It is there where I hope that the voice of God can be heard; and until I really, in my attempts go down as far as I can and wish to go, and day after day keep on trying to go further and further until finally I've reached the ultimum ... the ultimate of that what is my knowledge changing at *that* point into an understanding of my Being, that I will be able then to start constructing something in the image and in the ... in that what really belongs to a higher level of Being.

How much do I get out of the knowledge which I keep pouring into my mind. How much do I get from all the different feelings that I have regarding them. Whatever happens to come towards me and beautiful as such experiences may be, *where* is, with other words, my Work. Work means I have to overcome obstacles. I have to see the bondage by which I am bound. I have to realize that that what is taking place on this Earth is for my purpose of understanding my Karma; I can use whatever I can for that kind of a purpose to wish to understand it, the same way

as I want to know what is really myself.

Because I want to use myself as that kind of an instrument or machinery or a laboratory, but what I really want is: How can my ‘I’ tell me how to become free from this world. That I must never forget. Keep your interest as high as you can. Fill your mind and your heart with as many facts as you wish, but always remember that it is not on that road that the solution and the salvation of your Soul will be. The aim must be the building of a Soul, which we say ‘doesn’t exist’—or, if it is existing in embryo, it is so small and it is so covered up that it has no chance, even, to become apparent to an unconscious Man. And that for that reason, of course, we try to Work on oneself to take away layer and layer ... layer after layer of that kind of a protective coat, and that finally that one sees oneself in reality and not be ashamed of that what one is. Whatever it now is, as a result of the realization of the bondage by one’s Karma in his essential essence, that then one faces that kind of a fact with a great deal of joy.

Because, nothing more has to be told. The essential quality of the truth has been told—that is, that I exist and that my life requires freedom. After all, that is much more fundamental than any kind of information I can get about my personality. I will use whatever I can, superficially or essentially, for myself, and I can dream about it. I can dream during the night and during the day, and I can try to understand what such meanings are and, also, to what extent they have any contact with that where I wish to go; and maybe it can prepare me much better for an understanding later after I die, but I wish to die with something that is of value. Because I’m afraid it might be asked, “What have you been doing to prepare *yourself* for this kind of an event after death, to entry ... to enter into a spiritual world.” What have you done to build, in our terminology, of a Kesdjanian body? What is it that you can now do and *not* have to return to Earth? What is it that you can give to yourself at the present time in *this* Earth ... on this Earth to be able to face such questions; even the question of do you wish to return to the Earth ... or have you satisfied everything that would be available for you in being on this Earth and have you understood *that* part of your Karma so that now you are in a different kind of a realm and on a different kind of a level, you can continue to be there and *not* having to return again and again to this Earth in order to finish up what you have left undone.

What is it that we don’t want to do and what will be left undone when we die, *that*, I think, is the problem: It is to find out what can be done *now*, that the time for that is during *this* particular life. Because, only about that we are more Conscious. That is, we know more about

the existence of our life on Earth than of any other existence of life anywhere. My problem is still me as I am on this Earth; even if I am affected by all kind of possibilities of the future, of that what I hope for and that what I believe, let's say, is the condition of Heaven and that I say, "Yes, I wish to be united with God, I want to understand spiritual well-being," but is the spirit the next level and what comes after the spirit, and how many different levels are there still in this universe? If I look at the constellations and I say 'solar system,' and then 'many solar systems,' and then 'milky ways,' and then after milky ways the 'Sun Absolute' ... and then after the Sun Absolute, *what*. Out of the Three, One? And again, that Oneness, *what* is it as an Omnipresence which must, at the present time also be here? Because, if that ... those are the attributes of the Lord God, then being in this Omni-state ... this world of what I now know belongs to that Omnipresence and Infinity; and I don't want to believe that it is necessary to go through such variety of different levels I would say almost 'automatically.'

Because my death is automatic, then of course I have to be taken care of since I lose my body in a different kind of a world; and I call that 'spiritual,' but the aim for a Man should be to exhaust at the present time all possibilities which are given to him in order to derive from it that kind of a knowledge first and afterwards the understanding of his Being, and I don't want to say that that what at the present time ... at least I don't want to admit that for myself that my Karma in this life is limited. Because I want to take everything that can come to me in all experiences which are given to me *now*; even if I know that that what I experience is, of course, of a limited number of a quantity that of course may be the same, or less or more, than someone else. And that if I consider even the totality of all possible experiences being lived at the present time, at any one moment *now*, then of course the totality of such experiences of Mankind represent the body of that Organic Kingdom existing, but I remain still part and if Omnipresence exists, it must exist also on this Earth.

That is the reason that I wish to Work. Because all the other kind of things give me more insight of that what might happen hereafter and I am, for the time being, not interested in Heaven. I'm interested only to bring Heaven down to Earth in order to Work and to behave as if in Heaven on this Earth, and I want this Heaven to be eaten by me, become part of myself. I do not wish to face any limitations; that even if I say I will have to face them, I don't want to believe in them; I want to say that I will Work like hell in order to reach something that is more ... of more value to me, and all the things that I can acquire and that what I know will give me

more knowledge of myself, all of that becomes useful in the interpretation of an understanding of that what I then know, used for myself in my behavior.

My behavior as a personality has thousands of kinds ... thousandfolds of aspects of being, and *that* is my problem. My problem is not to think about what will happen to me after death. We do talk about it—we want to gain spiritual from that fact simply by telling about such, that the time now is limited and that there is a death line that I have to meet—but at the same time I believe in the Omnipresence of the Lord, even on this Earth and everywhere in the universe. Because I am in this universe even if I happen to live on this Earth; even if the conditions of Earth are difficult and create unconscious states, even if that what I am astrologically or cosmologically or sociologically or psychologically, what difference does it make if I want to find out the essential essence of my Being.

That is why I say Gurdjieff gives a different kind of a ... a doctrine, a different kind of an aspect, a different kind of a method, a different something that a person never should forget. He tells us “Work and Work and Work on yourself,” he does not say “Study this and study that.” He doesn’t exclude it. His whole book of All and Everything indicates well enough how well-read he was, how much he knew, how much he was in contact for twenty years with all kind of systems; particularly in the Middle East and in India and Tibet, and whatever it was there of that kind of an Eastern Culture which sometimes perhaps, after a little while proved to be of more value than any kind of a Western Culture we at the present time can offer. But nevertheless, he also says that that what a Man is he has to be, and that what he can become can result ... be the result of Work on oneself faithfully applied day after day, hundred thousand times.

It’s a question of that kind of a wish: How can I use my life, during this time that has been given to it, with that in mind and with that kind of a wish in my heart. How many times during the day that I remain unconscious; how often do I *not* think about Work, and then at the end of the day do I really feel ashamed of such opportunities which have existed and I did not take. And of course, I have to remain quite practical. I must say I must remember how I was in the past, how everything unconscious affected me and how I knew how I, then, at that time behaved, and how many opportunities in my own life. Because, I must be honest—I have forgotten, that I did *not* use them, that I was busy with doing other things; and in all honesty that I know I could be ashamed if at that time I really had had the thought ... but even not having the thought, I had to come to a conclusion that I was sound asleep for periods of my life, even after Gurdjieff

entered into my life, even after the ideas took hold, even after I would say that I wanted to ‘join’ with the ideas and that I felt that they were essential and became a devotee; even then.

And still I say: All opportunities which still exist when a person keeps on breathing, should be taken by any Man if he possibly can to the extent that he is able, simply because God exists in Infinity. That is the reason, and that is the reason of not wishing to believe in death. Of course it becomes immaterial, then, in what kind of a form one happens to live. If the accent is on life, the accent is no longer on the subjectivity of my behavior; but at the same time, that what I now live on this Earth gives me the opportunity to be reminded of that what I really should do, and I pray that any one time the porosity of myself can be such that wherever I am, I see the possibilities of being affected by that what is reality reminding me, then, of the Being of myself. And then willing to see what kind of friction could be utilized for the purpose of further reminding myself, and not just be satisfied with a little flash of insight which comes every once in a while as if it is manna from Heaven; that I eat when it is there, but I keep on breathing, that is my nature. And this breathing is to be compared with my wish to receive Conscious impressions, and by that I mean that impressions which I receive through the sense organs now have to become of a Conscious nature; that is, that what is then received as a result of such impressions unconsciously conceived, become Conscious and Conscientious within myself; that that what is now an impression being received in my brain, is not going to feed all the different things which are usually the acceptable way of how an impression of that kind should reach me and be digested.

There has to be a certain decision made, that whatever I see or hear or feel or smell or touch, that all that has to belong to a certain aim. What is it, really: That what I am in my essential essence is to be used for the purpose of a development of a new kind, two ... two new sense organs. That emphasis is many times not made. Because we prattle a little bit about ‘Helkdonis’ and ‘Abrustdonis’; we say they are ‘sacred’ substances, how do we use them. How do you know that they are being used. How do we know that that kind of a sense organ which is now intentionally made, that what belongs to the development of one’s heart and belongs to the center of a Kesdjanian body as an essential essence quality, or that that what should belong to the Soul as that what becomes essentially essence of the Soul itself; that only such points of no return, either in a Kesdjanian or a Soul body, become important for me and *they* have to be fed by these kind of sense organs, now intentionally created and fed by that what is, from my body and personality, the highest form of energy available. How often do you pray that your sex

energy will be used for the purposes of growth, of that what we now consider potential.

I say this quite advisedly. Because if that only could penetrate into your little brain, if you only could feel it in your heart of that kind of a responsibility that you have; that you cannot constantly forget it; that you must face that particular problem, and that all the different things that have been given to a Man for the development and the maintenance of his personality—including the creation of children and having a family—all of that is a necessity for reminding him. Why is there such extra energy when one is young; why is there a setting free of such energy as a result of Work on yourself; why are there **so** many difficulties which then cause that kind of a friction: In order to give you, simply, the means by which something can develop, and the utilization of that kind of a, I call it, ‘sacred’ substance. Because it is not to be used for your ordinary mechanical behavior. It does not belong to this Earth. It is not natural. It belongs to a realm, of course, that has different kind of qualities, and then when one wishes to Work, that is what is to be used.

Having that in mind and seeing that, I am recalled to that what is my essential essence myself. I see, now, my behavior and the way I am during the day, and I see the opportunities which are given, and I know that I fail. I must realize that that wish to see my failure will be the creation, for me, of something different and with that, then, I start to Work. You see, it is right to consider one’s ... oneself as one is in ordinary life, because you cannot forget it and you must not forget it. It is necessary to keep on seeing it, becoming aware, if you can, in time, about that what you do with your body, what you feel with your heart, and what you think with your brain.

All right, Bill.

side 2      But, you see, again I say ‘pay’ for your nature, ‘pay’ for your physical body, ‘pay’ for your feelings, and ‘pay’ for your thoughts. Then at least you have a balance, then that kind of a balance is a good statement about the condition of your own organization. Maybe there is a little profit when you say, “This is not all; I want to have more out of my own organization of my life”; and the way I have lived for the sake of perhaps profiting by it; it might give me the energy necessary for a further possibility of growth, *that* I would say is a ‘good balance sheet’ of any kind of a corporation. It is your corpus, it is your body, it is that what belongs to you and to which you are entitled. And then the mind starts to talk. Not your body. Then your mind starts to formulate, and then your heart speaks up a little bit and encourages the mind to really make sense. Understanding then what is the personality and what is given and what is potential, the

mind starts to cry out for something else of a different kind of food; because it says, "I know: I have lived so far with the five sense organs; it has been quite satisfying but it has become monotonous, I have filled myself with a variety of little things that were of interest to me and sometimes I've dug into them very deeply in order to see if there is anything beyond what is being given so that it could become food for myself in my heart; and I've lived with that for some time and I've exhausted as much as it is possible for me, and I've taken over what other people have said and I've tried to create in myself a correspondence to that what they have talked about; and all of that is in me, and *now* what do I wish." Because now I want freedom, and then I come to a conclusion that all the different things that I have learned and read about, all the things that I have felt aesthetically, maybe they have bound me even more but I also know they don't belong to Heaven.

Heaven is a state of freedom, also from such things of a spiritual world, also from such concepts as Karma, also from the different things that are relationships, and also from the necessity of growth. And I simply say I want to have a state in which "I Am," not a state where I feel I have to grow up. It's a very important statement that one makes; and it is a statement that is made in the mind in the fullest clarity of Cosmic light, *then* is the realization possible for a Man to see where he should belong, and what should be the accent of his life when he wishes to live. It is not any longer on the accumulation of a great many different kind of data. He has to see what there is available within him with all the knowledge he has, all the feelings, all the different rates of vibrations which exist in his feeling and in his emotions; with his ability and dexterity of his body, with the constitution of that what he is as a Man in this matter of form as living on this Earth, and the utilization of what is *then* available for him.

I'm now describing the state of Silence of a Kesdjanian body. You see, the Aspiration is a result of reacting to the outside world. The Inspiration is that what comes from within, with such terrible desire to wish to grow. But the realization of that what one is in simplicity and trying to reduce all the different forms of behavior to practically nothing, and the thoughts and the feelings even to try to eliminate them because they are still too subjective; I want to see this energy within me of the highest form that I can even dream of or that I can imagine to be within me, *that* I wish to use. That is what my brain tells me: "If you wish to see God, then become like a god in your own kingdom."

I become independent on the ... independent of the outside world. I live in Silence because

that, after all, is where I belong. I'm not interested that much anymore in what other people will do or think, or say, or what they have done. I have my own world to explore; that is where my curiosity now starts and where that what I talked about the other day: That kind of sense of second adventure starts to attach with that kind of a Silence, in that way I become open to all kind of impressions from the outside of me; but not of my own little world; I become subject to that what exists of course in a spiritual world, of course in the solar system of my own, of course that what is the essential essence of myself, of that what is the reality of my Being, that what is my life in eternity.

It's a very strange statement to make, but that is the Silence that really counts. It is that kind of a wish which becomes crystallized in such a wish to continue to Work and to devote all one's time, all the thoughts and feelings to that kind of an aim as long as one could afford it; and just satisfying the ordinary affairs of life I say for the 'maintenance' of the body, that of course is the carrier, agent of the thoughts and the feelings; and perhaps it should be in the beginning the carrier of the beginnings of Kesdjanian body and Soul, but pretty soon they should be free already. Because too much to be attached, too many attachments to the body will prevent the Kesdjanian body to continue to exist. There is already enough in the 'Do-Re-Mi'; it is the beginning, it's the roots, it's the conception, but the birth of Kesdjan starts when I start to Work.

And my Soul, what is my Soul? That with which, as a ship, I want to embark on and sail on the ocean of the Cosmos and reach a haven; to see it as a harbor, to be there and to hope that someone will be on the quay to greet me? But, you see, I have to sail seven seas—at least—but when I'm in Silence even the seven, they don't amount to very much. Because I see my Octave as Seven and then—for some reason or other which I cannot understand, really—it has changed into Three, and *that* I adhere to when I am in Silence ... because I say a Three is still within my understanding, fusion to One ... Oneness to an entity of an Omnipresence which is omnipresent because it is only One. 'Om-ni': it is One for me; 'om': *that* what is "I", om-'ni': the *negation* of that what is; that what is total as "aum" for me, that what belongs to me I would almost say 'at the end' of Silence. And still, I wish to make the Silence endless; because, again in such Silence I want to receive the essential essence of such Silence, in which then Silence itself is nonexistent because that what is, is, and "I Am." It is *that* problem. It is *that* wish. It is *that* kind of understanding. It is for *that* reason that one can become, and should become, simple about life.

We talk about that. We say "Here, at the Barn, you have to become that what you could not

become in the outside world.” We are so far removed from it; so that what takes place at the Barn in our little community, is very much like hell in the outside world. We are not as yet free from any kind of gossip or jealousy, any kind of vices; they are constantly apparent; they are still so much alive; we don’t wish to fight against them. And that is why I say *if* I can remind you, *if* I can go to the West Coast and remind them of that kind of a fact, then maybe there is the possibility of seeing something that is really required of one. And when I many times get a little angry that you still are so shamefully wanting to state that you have not Worked, then I say “Why,” why can’t you take that responsibility as a necessity; even if you know that it is difficult to Work and that there are so many obstacles ... but don’t hide behind the so-called ‘knowledge’ that your nature, or that what you are as an ordinary little personality, prevents you.

We talk about that what is *non-personal*, about that what becomes Individuality in the light of all the three attributes of the Lord. You might say it is impossible, and I agree with you. You look at it and you say it is too much of a mountain to climb. You can say that if I lift up that ... that veil which now hides the secrecy, that I then will die. I agree, because I wish to die to this world. I wish to be on this world as if I have died. I wish to have freedom still walking along and still seeing what is to be done in order to exhaust the possibilities of my Karma. I want to find out all the facets of my personality in all kind of relationships which are possible to me. That is the adventure which I call ‘Experimental’ period, of trying to find out what it is *how* I will react, how in ... certain things must affect me and how, in that kind of being affected, I can see and I can come to a conclusion; and I say, sometimes with surprise, “Oh, *that’s* what I am!,” and after some time I say “I know that,” and then I say “Hallelujah, I am what I am” and no one can tell me anymore because I know all of that, all and everything has entered into me. And I don’t say “to the extent that it is possible,” I simply say “without limit.” I will discover limitations as I go along within my own world, I don’t even have to wait until I die. I don’t want, even, to think about a spiritual world with limitations. I say, again, “I don’t wish to believe in it” because I believe in that what is limitless, and that it is possible for me *now*.

Because at certain times in one’s experience one realizes Infinity, that is the basis on which these statements are based. That is the realization of that kind of Oneness which can exist completely free from any kind of belief, any kind of system, any kind of doctrine or dogma but that what, then, is the realization of an existence; and sometimes religiously explained as being a child of God, that impossible expression still expressed in a very humble way ... and not even

humble: impossible. I have lost the wish to say I am this-and-that and that-and-that. All I can say is "I Am," that is what I say when I consider the Earth but when I don't say that anymore and in my Silence and having closed my eyes and do not wishing to hear and not wishing to talk and not wishing even to touch or to feel or to smell, then I say "I" and that's enough, you know that "I," in saying it is the last breath I will ever take.

Let's try to Work. Let's try to do that kind of a thing for ourselves and a Group. Let's make this Group really something that can be called a group of people, a wish in order to then sacrifice when necessary, and to kill without any ... any attempt at withholding the killing of that what is vanity, jealousy, self-love, conceit. "Kill it," I say. It is not becoming. It does not belong to a Man. It is not tolerated for a Man who wishes to grow up and become Conscious and Conscientious, who wishes a Will. His first act of a Will is to kill all such things. Because they belong to this Earth, and I don't want to stay with this Earth forever and ever. I want to be free from it. Whatever may be possible, whatever I believe in, whatever I sometimes say, that what is impossible is made possible because of Work on my real Self as a reminder of God existing and, by the grace of such existence "I Am," and I know that I Am.

To Gurdjieff. Don't ever forget him. [Toast]

#### Sunday, Barn Lunch

Mr. Nyland: We should probably ... probably we should have another instrument to tell you that now the second section of the meal is at hand, and now it is the quietness. You know, we used to have a little period when there was that deadly silence? I don't know if the change is to the better ... for the good, or if it is bad. Maybe it is much better if you keep on talking a little bit more. If it indicates that you have aliveness, it is right. If it is put on, of course it's like an act. Even being quiet could be like an act, expecting certain things in the wrong way.

Much of Work has to fit in almost immediately into your daily activities. When you are talking sometimes the thought will come that you are talking, and then you are reminded *how* am I while I talk, and what is it that is really then, at that time me. It's interesting to look at your life in your unconscious states, by memory. Try to see what you have been and to what extent, even, you can be honest about it. Eliminate your mind, because the mind will introduce associations and rationalizations. Any time that you can still your mind and tell it to go back and not perform, there will be more chance for the openness of your feeling. And many times when you wish to

Work, you also know that one becomes a little tense.

If one is really concerned with a wish to want to Work, there is an order that has to come from your mind to say "Something in me wants to Work," or "I want to create something that can then become workable or, in Working will give me information." That comes from your ordinary mind as it is, and whichever way it happens to be affected by whatever you experience, it doesn't matter very much; because that's the function of the mind—to call it to your attention that certain things perhaps ought to be done, or felt, or thought about—but then there is the problem that when the mind starts to give an order and you wish with all your heart, even, to become Observant or create 'I', that then your body tenses up and because of that, certain things ... not really that it requires energy, but there may not be energy enough in your mind to start functioning in the sense of 'I'.

What does one do when one is tense. It is a little fear that you will lose what you want to do and you're quite anxious to make it work; and with that your thought, being directed at an attempt for wanting to Work, goes into the wrong direction. You remember many times that we have talked about Sensing, we have talked about Draining, we have talked about preparation for Work. When this happens to you that you are too tense, try to Sense. And if the Sensing can be accomplished, the orders that are given from your brain to the Sensing—that is, the parts which are being Sensed—has to be substituted by the realization of the Sensing as sensation taking place in the part that is being Sensed; and then the mind becomes open to that what is received from the part which is Sensed, *that* eliminates your mind.

The second way to do it, is to transfer what is in your mind as an order to the 'I' wishing to continue to exist; and then the 'I' has authority over your body, and while 'I' being Observant of your body you can de-tense your body. In order to learn how to Work the best, you have to learn how to Drain even before you Sense. And that Draining process can go on when you are thinking about the possibility of Work; and even when you make attempts for Observation, keep on Draining so that the body does not require too much energy.

You have to take the different things that we talk about, in connection with each other. You have to know that certain times ... at certain times we talk about certain subjects, and that there is a relation between them. And wherever you can now find them and hunt for them and then perhaps refresh your memory or even become acquainted with tapes or meetings which were before your time, all of it is really one unit, an entity of Work descriptions. And the more you

can become acquainted with what already has been talked about and what is referred to every once in a while, the more you will be able to understand the kind of a level on which we are, or some of us are, and in which then that what we talked about last night can be placed in its proper proportion.

When I went home last night, in the car I said that what I have said is extremely important and will not be understood by many. I'm fully convinced of that. We talked about aspects, about certain visions, about certain perspectives, about the totality of Work; not only for oneself, but for everyone and for Mankind as a whole, and talking about Mankind as it is in relation to different solar systems in the Cosmos. And of course all of that makes your head swim when you try to think about it; and then when, on top of that it is a requirement to try to understand Infinity and to try to see what are the attributes of God as all-loving-Father and Son and Holy Ghost; that all such things make it very difficult to follow even the thread, and if you have been able to follow some of it, where is the application today.

Because, that's important; and a great deal of last night is based on what we have already talked about in many, many years ago, and the continuation of talking about these ideas sometimes lit up from different angles and given different aspects of them, all of it belongs together; and the more you wish to study about that and again and again apply it, the more you will become open to the possibilities of that kind of a vista, of seeing the universe as a whole and life as a pervading force, and His Endlessness as a source and the consequence ... and the final result of a Being existing in totality. It is, I've said sometimes, 'preposterous' for a Man even to wish to think about it; and at the same time, if he is in his good senses he will want to because he feels, almost intuitively, that there is something there that has that kind of a value.

It is really that what I hope for—that gradually not so much the many words we use or the different concepts of thought, but that it is something that is created because of, you might call it, a 'nearness' of ideas in any kind of a conversation or communication, any kind of a talk we have, any kind of a meeting. Even if we talk in questions-and-answers, that something is created because of the proximity to each other, the totality of people trying to see what-is-what and becoming quite serious about themselves and willing to talk about their obstacles; that *that* kind of an atmosphere when it exists has an influence on you, and then I hope that influence will be recalled, and in that sense will be more lasting.

It won't be everlasting, because ordinary life will take its toll and unconsciousness will

fight back. How to strengthen yourself. How to hold on to what sometimes is aroused in you. How can you look at your physical life, your working with your body, the different things you do have to do which are required by the laws of Earth. The contacts you do have with each other—and sometimes not always elevating—how can you, within yourself, retain this kind of reliance and self-respect and eliminate the different things which we call ‘in the way,’ like self-love. How can you wish to continue to fight. How can you continue to pray in the right manner.

These are the problems of course we have this afternoon, again and again. It is Sunday, it is again, as I say, three-quarters of the time of the weekend is gone. You still have twenty-five percent ahead of you, make it worthwhile. See what you can do as you go; as it were Work as you ‘go along’ like paying as you go, like doing that what you can do *now*; even if you pay a little bit of a percentage, but constantly wishing to have that in mind—that you will pay in time, if you can.

God gives you the chance to make payments in time, He does not require the totality of a sum which is your debt. You can make part payments, you can make the time payments even in accordance with what you think you can afford. You know how it is sometimes made easy by a bank, that when you buy a car you can arrange, in accordance with your pocketbook, what you can afford over three or four years, or whatever the law allows. It is that way with God. He asks you; you say “I will pay,” He says “All right, I will hold you to it, but I don’t ask you to tell me when.” Then He leaves you alone, and you say “Oh, God is not so bad, is He.” He tells me that I have my life and during that lifetime I can pay Him, so I don’t pay today; maybe tomorrow; but maybe tomorrow comes I don’t pay again, and I hope that I don’t meet God on the street so that He can remind me of my debt. But every once in a while Mother Nature, knowing this kind of a condition of Mankind, tries to tell people that God is not to be mocked with, that He will, at times, come. He will meet you on the street, and He will ask you in a certain way; almost without any words, sometimes even just looking at you and looking through you to where your Conscience should be, and see if there is any activity. If there isn’t, He will turn away from you and He will say, “It’s a bad debt that will never be paid, someone else will have to pay.”

If you realize that the totality of Mankind has to pay a certain sum, then each person contributes to the extent of his capacity. You wish to be free, you try to free someone else. You see what someone else would have to pay if you don’t. You pay even to the extent of leaning over backwards and maybe pay for someone else until they become mature enough to lighten the

burden which is on your shoulders. Then you turn it over to them and say, "Now you can stand on your own feet and now you can be prepared to meet the Lord when He comes, and then you can tell Him that you have done your best."

When I talk about the different things that affect one and in which you have interest, I am not saying that you shouldn't have that interest. I only mean that you should not pay too much interest and forget that you have something else also that has to be done; that your responsibility is not reading and continued interest in a variety of the different directions like we talked about last night, but the responsibility starts by the acceptance of yourself as you are unconsciously, with then having the wish for freedom through the road of Consciousness and Conscience. That becomes your responsibility if the Lord wants to accept you, ultimately, as a cornerstone of the building of Paradise.

Try to see this. When you have a birthday, you make up your mind that during that year you will wish to grow in understanding. You will want to see what has been the past and brought you to this birthday. You say "Thank God here is another day, I can now be whatever I ought to be." I can be austere. I can say I want to be simple. I can say I don't want to swear for one day. Maybe for one day I turn off all the electric lights. Maybe for one day I make attempts regarding one or two people so that I then, in relation to them, can behave like a Man.

Whichever way you make up your mind, every day perhaps is like an opportunity. Always divide, if you have that chance, the totality of energy available as represented by your health, by your feeling in action, by your mind of course trying to maintain itself; to see who can be in charge and where, in the morning you send the different slaves of yourself. Like cells or like organs which have to perform for the maintenance of your body and the other organs, you send them out in the morning in a certain direction as if you are a manipulator of slaves, or a Man who has an organization to run and he talks about what ought to be done that day: One group of people goes there, and another there, and a third one somewhere else.

That is the situation with your body when you wake up. You are in charge of how your energy is going to be spent. Who will be in charge, *that* is always the problem. If there is no master, there is no reason to give ... to dedicate it or to turn it over to the three centers. If there is only ... if there are only five sense organs, there is no reason to ask one or the other to do it. The reason we talk about the sixth and the seventh sense is, simply because *they* can become in charge.

During a new year, after a birthday you should wish for the sixth and the seventh sense to develop. It is a fundamental ‘gift’ you might say from Gurdjieff, to tell you what is really involved and what gives you—and *can* give you—the idea of development and evolution. Always remembering that that what we talk about came through him. Because, it didn’t come through anyone else—not in the form we are now acquainted with. It is not necessary for all of us to seek too long in different directions and extract from such religious doctrines, or dogmas or historical facts, the different items which appeal to one and then you take and put them together in your own philosophy of life. Much is given in All and Everything, the extraction is your Work. The application is a necessity, the result is the only key to the door which opens up into the understanding of Infinity.

I hope you have a good afternoon. I hope you can—I say this many times—that you can Work. I made a mistake last night in saying the 30th of ‘December.’ I hope you heard it ... I heard it afterwards, I remember I said it, it was also pointed out to me that I did make a mistake. Of course it was a mistake—I was living in December, I forgot we were living in January. So, here we are in January. Next week Tuesday; not this week, next week—that is, the 30th of this month—I will go to the West Coast and I’ll come back a week later. Not very long, but maybe because of intensity of effort, sufficient to have a certain result and maybe a desirable one.

We will talk this week Monday—tomorrow—maybe some more evenings if we can; dependent on time, dependent sometimes on your wish, sometimes on the desire to understand yourself even in the middle of the week. Sometimes in working ... working against something, working with different questions in your mind which becomes an emergency to have them settled; if so speak up, maybe there is a chance to formulate. In any event there is a chance for yourself to be heard, and in that attempt to come to clarity.

I hope you can Work. I hope you will never, as I said last night, never forget Gurdjieff.  
To the well-being of Gurdjieff in your life.

End of tape